

الأربعون الدوامغ على هوام الروافض

# 40 HADEETH DESTRUCTIVE TO THE AMBITIONS OF THE RAWAAFIDH (SHEE'AH)

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## CONTENTS

Introduction	<b>p.2</b>
Chapter: Al-Imamah is not from the pillars of Islaam nor Imaan	<b>p.6</b>
Chapter: Did the Messenger of Allaah (ﷺ) specifically bequest the caliphate to anybody after him?	<b>p.10</b>
Chapter: Falsifying the infallibility of their Imaams	<b>p.13</b>
Chapter: The narrations regarding the indication towards the Caliphate of Abu Bakr (radhiAllaahu anhu)	<b>p.16</b>
Chapter: Who are the twelve Imaams?	<b>p18</b>
Chapter: Who are the twelve Imaams	<b>p.19</b>
Chapter: What has been narrated regarding following the Sunnah of the righteous Khulafaah...	<b>p.21</b>
Chapter: The integrity of the companions	<b>p.24</b>
Chapter: The prohibition of insulting the companions and Aal al-Bayt	<b>p.27</b>
Chapter: What has been narrated regarding Abu Bakr preserving the sanctity of Aal al-Bayt	<b>p.29</b>
Chapter: Whatever the prophet (ﷺ) left behind is charity, he did not leave any behind inheritance	<b>p.30</b>
Chapter: 'Alee (radhiAllaahu anhu) honouring the right of Abu Bakr and Umar	<b>p.31</b>
Chapter: What 'Alee said regarding the murdered of Zubayr ibn al-Awwaam	<b>p.32</b>
Chapter: What Alee said regarding the best of this Ummah	<b>p.33</b>
Chapter: What has been narrated regarding Alee praising Umar	<b>p.34</b>
Chapter: The Praise of the Prophet for Aaishah (radhiAllaahu anhaa)	<b>p.35</b>
Chapter: What has been narrated regarding the merits of Faatimah	<b>p.36</b>
Chapter: Nobody will receive revelation after the death of the Prophet	<b>p.37</b>
Chapter: The Prophet did not conceal anything from the revelation	<b>p.38</b>
Chapter: Falsifying the Tuqya of the Raafidha	<b>p.39</b>
Chapter: Regarding the virtue of Hafsah	<b>p.41</b>
Chapter: The integrity of Mu'aawiyah with al-Hassan	<b>p.42</b>
Chapter: The virtues of the three Khulafaah	<b>p.43</b>
Chapter: The virtue of Khaalid ibn Waleed	<b>p.44</b>

## INTRODUCTION

All praise is for Allaah, the Lord of the Worlds. I bear witness there is no deity worthy of worship except Allaah alone; He has no partners.

I also bear witness that Muhammad is the Worshipper and Messenger of Allaah.

O Allaah, send peace and salutations upon your Worshipper and Messenger Muhammad, and upon all his family, and companions. Thereafter;

When Allaah, the Most High, caused Aadam and Hawaa to descend from Jannah, and gave them an abode of residence upon the earth, He informed them of the animosity of Iblees who was responsible for their exit from Jannah through his enticement and false promises.

**{He said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time}} [07:24]**

This accursed being took an oath with mighty vows, and took it upon himself with an unwavering conviction that he would make every effort in misguiding the offspring of Aadam.

He, the Most High, said,

**{{[Shaytaan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]} [7:16-17]**

His desires and hopes of misguidance became a reality upon most of the inhabitants of the earth except those believers to whom Allaah showed His kindness and mercy.

**{And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers} [34:20]**

Shaytaan has deceptive plots and traps by which he can entrap people so that they become prey for him, and from his most deceptive nets and accurate arrows is: Al-Ghuluww (excessive exaggeration) of virtuous righteous people.

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*His most deceptive nets and accurate arrows is: Al-Ghuluww (excessive exaggeration) of virtuous righteous people*

And this disease has caused the feet of many Jews and Christian to slip, Allaah (the Most High) said,

**{O People of the Scripture, do not commit excess in your religion or say about Allah except the truth} [04:171]**

**{Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."} [05:77]**

You should know that the pinnacle of his traps is: being extreme in both exaggeration and negligence. Iblees misguided the Jews by taking them towards extreme negligence regarding the rights of the Prophets and righteous; and he misguided the Christians by taking them towards excessive exaggeration and over-praising their prophets and righteous people.

But Allaah guided the Muslims towards justice, fairness and moderation. He said,

**{And thus we have made you a just community that you will be witnesses over the people} [02:143]**

It is known that a person is not worthy of his testimony being accepted with Allaah, unless he is a person of moral integrity and goodness.

The Prophet (ﷺ) prohibited his Ummah from Ghuluww (excessive exaggeration) in the religion. He said, **"Beware of excessiveness in the religion."**

And since being upright is dependent upon moderation between the aforementioned extremes as well as moral integrity, Iblees made himself an obstacle in front of this door so the people are not able to succeed by entering it.

Some of the Imaams of the Salaf (may Allaah have mercy upon them) said: "Allaah has never issued a command except that Shaytaan has two diversions: either towards negligence and laxity, or towards excessive exaggeration. And Iblees does not mind which one of his two diversions is triumphant."

The universal command of Allaah, His decreed laws and His infinite knowledge have come into effect – as a result of which divisions and

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*His most deceptive nets and accurate arrows is: Al-Ghuluww (excessive exaggeration) of virtuous righteous people*

discord have occurred within the Ummah. And Allaah has made this discord within the Ummah a pain for them; a deviation from the straight path; and an ever-present punishment upon them.

**{Say, "He is the [One] able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." [06:65]}**

However, this universal command and decree of Allaah does not necessitate a religious justification; this is because Allaah has warned against disagreements which lead to discord and conflict.

Allaah (the Most High) said,

**{And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment} [03:105]**

The starting point of this discord and disunity is extremism in both its forms – negligence and exaggeration; this being caused by ignorance, following desires and oppression. Therefore its cure is holding on to the Prophetic Sunnah which leads a person to justice and moderation for which the early generations of this Ummah were praised.

You should know, that being aware of the path of the criminals in detail is extremely important, this is due to the saying of Allaah (the Most High)

**{And thus do We detail the verses, and [thus] the way of the criminals will become evident} [06:55]**

The characteristic which is common and shared by these various deviated sects is: Al-Ghuluww (excessive exaggeration) in the religion, and the Raafidhee Shee'ah have gained prominence in this regard. They excessively exaggerate Aal Al-Bayt (Household of the Prophet) whilst at the same time they diminish the rights and status of the honourable companions. They were conned in their deal, so they profited nothing from their trade.

After the passing of the despicable Safavid Dynasty<sup>1</sup>, they established the abominable Khomeini state, which assumed the banner of the Raafidhah by

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<sup>1</sup> [TN] The Safavid Empire (1501AD to 1722AD) was a Shiite Dynasty which ruled over the Persian Empire. Often in conflict with the Sunni Ottoman Caliphate, the Safavids were responsible for introducing the 12'ers Raafidhee sect. Conversion to Shiism was made mandatory for the largely Sunni population. The Sunni Ulamaa

4

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*The common characteristic between these various deviated sects is: Al-Ghuluww (excessive exaggeration) in the religion*

holding its flag with their tormented hand, sponsoring its activities with their worthless coins.

A few years ago, they opened an embassy in our war torn Sunni country – Somalia; its establishment was directed by Khomeini<sup>2</sup>, misguided himself and misguiding others, in the capital Mogadishu – may Allaah protect it from their plots. They began to spread their ideology hiding behind the name of humanitarian relief – a mere deception and an act of hypocrisy, trapping distressed needy people; they sponsored students [from Somali] on educational visits to their land; so that the emerging youth remain a prey for them.



However, the scholars opposed their despicable campaign with clear loud voices, reaching every land and mountain; warning the Ummah from their falsehood. In addition to the efforts of the scholars, I gave many lectures in falsifying their doctrine. All these words were received by attentive ears of the Sunnis. Then it dawned upon me that I should collate 40 Hadeeth in rebuking them, and refuting them; following the example of the Imaams of Hadeeth who proceeded us in compiling books of 40 Ahaadeeth.

I ask Allaah to make my work sincere for His Face, the Most High.

I also added some chapter headings to the Ahaadeeth, so they are easily comprehended. For Allaah is praise, in the beginning and end, and may peace and salutations be upon our Prophet Muhammad, all his family and companions.

I finished writing this introduction on Thursday night, 19<sup>th</sup> Rabee' Ath-Thaane, 1437h.<sup>3</sup>

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were either killed or exiled. Shi'a scholars were brought to prominence and were granted land and money in return for loyalty.

<sup>2</sup> [TN] Referring to 'Ayatollah' Musavi Khomeini (d:1989) who was a Twelver Shiite leader and founder of the Republic of Iran. Due to his blasphemy beliefs, he was judged to be a Disbeliever by the scholars of this Ummah. In 1980 as well as 1987, the Muslim World League delivered a Fatwa of apostasy, agreed upon by many scholars of the Islamic World including Shaykh Ibn Baaz and Shaykh Al-Albaanee.

<sup>3</sup> Corresponding to 29<sup>th</sup> January, 2016

CHAPTER: AL-IMAAMAH<sup>4</sup> IS NOT FROM THE PILLARS OF ISLAAM NOR  
THE PILLARS OF IMAAN.

HADEETH ONE

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ)  
"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ  
اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ"

Upon the authority of Ibn 'Umar (radhiAllaahu anhumaa), the Messenger of  
Allaah (ﷺ) said: "Islam is built upon five [pillars]: to testify that none  
has the right to be worshipped except Allah and Muhammad is the  
Messenger of Allaah; to establish the obligatory prayers; to pay Zakaat;  
to perform Hajj and to fast Ramadhaan."<sup>5</sup>

HADEETH TWO

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ "بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ  
ظَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ  
أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ:  
"يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ"  
فَقَالَ رَسُولُ اللَّهِ ﷺ "الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ  
إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا"  
قَالَ: "صَدَقْتَ"  
قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ  
قَالَ: "فَأَخْبِرْنِي عَنِ الْإِيمَانِ"  
قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ  
بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ" قَالَ: صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.  
قَالَ: "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ"  
قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ.  
قَالَ: "مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ"  
قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا

<sup>4</sup> [TN] Al-Imamah: this word is derived from Imaam meaning leadership. Its usage  
is Shia doctrine refers to a divine institution of leadership and authority which  
succeeds the institution of Prophethood.

<sup>5</sup> Collected by Al-Bukhaaree (Hadeeth No. 8) and Muslim (Hadeeth No. 16).

قَالَ: "أَنْ تَلِدَ الْأَمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحَفَاةَ الْعَرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ  
يَتَطَاوَلُونَ فِي الْبُنْيَانِ"  
قَالَ: ثُمَّ انْطَلَقَ فَلَيْثُ مَلِيًّا ثُمَّ قَالَ لِي: "يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ"  
قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ  
قَالَ: "فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ"



On the authority of Umar ibn al-Khattaab (radhiAllaahu anhu) who said: "one day we were sitting in the company of the Messenger of Allaah (ﷺ), when suddenly there appeared before us a man dressed in very white clothes, his hair was extraordinarily black. There were no signs of travel on him, and nobody amongst us recognized him. At last he sat with the Prophet (ﷺ) and placed his palms on his thighs and said:

"O Muhammad, inform me about Islaam."

The Messenger of Allaah (ﷺ) said: "**Islaam is that you testify that there is no deity worthy of worship except Allaah, and that Muhammad is the Messenger of Allaah; you establish the Prayer, pay Zakaat, observe the fast of Ramadhaan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey.**"

He (the questioner) said: "You have told the truth."

He (Umar ibn al-Khattab) said: "It amazed us that he would put the question and then he would himself verify the truth."

He (the questioner) then said: "Inform me about Imaan."

The Prophet replied: "**Imaan is that you believe in Allaah, His angels, His Books, His Messengers, in the Final Day, and that you believe in Al-Qadr (Divine Decree) about good and evil.**"

He (the questioner) said: "You have told the truth." He then said: "Inform me about Ihsaan".

The Prophet (ﷺ) replied: "**Ihsaan is that you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.**"

He then asked: "Inform me about the Hour."

The Prophet replied: "**The one who is being asked knows no more than the one questioning.**"

He (the questioner) said: "Then tell me of some of its signs."

The Prophet (ﷺ) said: "**That the slave-girl will give birth to her mistress, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.**"

He (Umar ibn al-Khattab) said: "Then he (the questioner) went on his way but I stayed with the Prophet (ﷺ) for a long while. He then said to me:

"O Umar, do you know who this questioner was?"

I replied: "Allah and His Messenger knows best."

He remarked: "He was Jibreel. He came to you in order to instruct you in matters of religion."

**I say:** In this Hadeeth and the one before it, the Messenger of Allaah (ﷺ) explained the pillars of Islaam and Imaan; neither of them contain even a

letter regarding the issue of Al-Imamah which the Raafidhee Shee'ah consider to be the most important pillar of their religion; as their seniors of old and new have stated.

Ibn Al-Mutahhir Al-Hillee - one of their scholars - said: "So this noble treatise, and concise article, contains within it the most important requisites of the religion, the most noble issues of the religion and it is the issue of Al-Imamah, by which [the Imaam] attains the rank of nobility. Al-Imamah is one of the pillars of Imaan, the one who believes in it is deserving of eternity in the gardens of Jannah; and safety from the anger of Ar-Rahmaan (the Most Merciful).

The Prophet (ﷺ) said: "Whoever dies without knowing the Imaam of his era will die the death of Jaahiliyyah."<sup>6</sup> [End of quote]

**I say:** How strange it is that an issue due to which the people of happiness and the people of wretchedness will be distinguished from each other; an issue due to which the people of reward will be distinguished from the people of punishment (i.e. the issue of al-Imamah) and yet despite this it is non-existent in the speech of Allaah and the famous well-known Ahaadeeth Messenger of Allaah (ﷺ), apart from the aforementioned fabricated narration falsely ascribed to the Prophet (ﷺ), which has not been mentioned in the compilations of the Sunnah, neither did the author (i.e. Ibn Mutahhir Al-Hillee) who used it as an evidence mention its reference. His ambiguity in mentioning the reference shows its falsehood and how far it is from the truth.

Far more strange and comical is what Khomeini wrote with his pen of transgression in his treatise called: *Kashf Al-Asraar* which he translated into Arabic: "the conclusion is that this Aayah **{and Allaah will protect you (O Muhammad) from the people}**, considering these factors as well as the many Ahaadeeth, proves that the Prophet (ﷺ) used to fear the people in conveying the issue of Al-Imamah"<sup>7</sup>

I say: Khomeini has admitted that the Prophet (ﷺ) did not convey the issue of Al-Imamah nor the bequest [for a Caliphate].

So therefore where should a Muslim take this from? And was the Prophet (ﷺ) treacherous towards the divine message?

Of course the answer of any Muslim would be in the negative.

It is therefore clear that this issue is not of the importance that the extreme Raafidhah have given it. And the excuse he put forward is worse than the initial ignorance, he insulted the Prophet of the Ummah (ﷺ)

<sup>6</sup> In the introduction to his book: *Minhaaj al-Kiraamah fee ma'rifat al-Imamah*

<sup>7</sup> *Kashf Al-Asraar* (p30), printed by: Maktabah Narjis Ash-Shee'iyah

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*Khomeini has admitted that the Prophet (ﷺ) did not convey the issue of Al-Imamah*

The other excuse that Khomeini puts forward relates to the Qur'an not having in it a mention of Al-Imamah; He said this is because "the Qur'an only mentions the 'main core issues', not the 'part-issues' "<sup>8</sup>

The contradiction in this statement is clear. If the issue of al-Imamah is a 'part-issue' then it contradicts their belief [of Al-Imamah being a pillar of Imaan]. And if the issue of Al-Imamah is from the 'main core issues' as they claim, then the fact that the Qur'an neglected it over many pages shows it is not so. You should understand this well.

Finally, if we accept - for arguments sake - that Al-Imamah is from the pillars of the religion, then the Shee'ah are the people worse off since their Imaam is non-existent, much anticipated yet nothing is known about his situation.

9

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<sup>8</sup> Kashf Al-Asraar (p101), printed by: Maktabah Narjis Ash-Shee'iyah

CHAPTER: DID THE MESSENGER OF ALLAAH (ﷺ) SPECIFICALLY  
BEQUEST THE CALIPHATE TO ANYBODY AFTER HIM?

HADEETH THREE

حَدَّثَنَا طَلْحَةُ بْنُ مُصَرَّرٍ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى - رَضِيَ  
اللَّهُ عَنْهُمَا - هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَى فَقَالَ: لَا. فَقُلْتُ: كَيْفَ كُتِبَ عَلَى  
النَّاسِ الْوَصِيَّةُ أَوْ أَمْرُوا بِالْوَصِيَّةِ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ

10

Talha bin Musarrif narrated: I asked `Abdullah bin Abee Awfaa: "Did the Prophet (ﷺ) make a bequest?"

He replied, "No,"

I asked him, "How is it then that the leaving of a will has been enjoined on people?"

He replied, "The Prophet (ﷺ) bequeathed the Book of Allaah."<sup>9</sup>

HADEETH FOUR

عَنِ الْأَسْوَدِ، قَالَ ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا - رَضِيَ اللَّهُ عَنْهُمَا - كَانَ  
وَصِيًّا.  
فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ وَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي - أَوْ قَالَتْ  
حَجْرِي - فَدَعَا بِالطَّسْتِ، فَلَقِدَ انْخَنَثَ فِي حَجْرِي، فَمَا شَعَرْتُ أَنَّهُ قَدْ  
مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ

Upon the authority of Al-Aswad: "It was mentioned in the presence of `Aaishah that Alee was bequeathed [as successor to the Prophet].

`Aaishah said, "When did the Prophet bequest him [as his successor]? Verily when he died he was resting on my chest – or she said my lap - and he asked for a wash-basin and then collapsed while in that state, and I could not even perceive that he had died, so when did he bequest his succession?"

HADEETH FIVE

عَنْ أَبِي جُحَيْفَةَ قَالَ قُلْتُ لِعَلِيِّ هَلْ عِنْدَكُمْ كِتَابٌ قَالَ: لَا، إِلَّا كِتَابُ  
اللَّهِ، أَوْ فَهْمٌ أُعْطِيَهِ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ.  
قُلْتُ: فَمَا فِي هَذِهِ الصَّحِيفَةِ  
قَالَ: الْعَقْلُ، وَفَكَأُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ.

Upon the authority of Abu Juhayfah who said: "I asked `Alee, "Have you got a book?"

<sup>9</sup> Collected by Al-Bukhaaree [Hadeeth No. 2740]

He replied, 'No, except the Book of Allaah, or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).'

Abi Juhayfah said, "I asked, 'What is written in this sheet of paper?'

`Alee replied, it deals with the blood money which is paid by the killer to the victim's family, the ransom for the releasing of captives from the hands of the enemies, and the law that no Muslim should be killed in Qisaas for the killing of (a disbeliever)."

11

### HADEETH SIX

عن عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا حَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ فَقَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِتًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ أَنْتَ وَاللَّهِ بَعْدَ ثَلَاثِ عَشْرَ الْعَصَا، وَإِنِّي وَاللَّهِ لَأَرَى رَسُولَ اللَّهِ ﷺ سَوْفَ يَتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنِّي لَأَعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، أَذْهَبَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلْتَسْأَلُهُ فِيْمَنْ هَذَا الْأَمْرُ، إِنْ كَانَ فِيْنَا عِلْمُنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عِلْمُنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ لِنِسَائِنَا رَسُولَ اللَّهِ ﷺ فَمَتَعْنَاهَا لَا يُعْطِينَاهَا النَّاسَ بَعْدَهُ، وَإِنِّي وَاللَّهِ لَا أَسْأَلُهَا رَسُولَ اللَّهِ ﷺ.

Upon the authority of `Abdullah bin `Abbas, who said: `Alee bin Abee Taalib came out of the house of the Messenger of Allaah (ﷺ) during his final illness. The people asked, "O Abul Hasan (i.e. `Alee), how is his health this morning?" `Alee replied, "He has recovered with the Grace of Allaah."

`Abbas bin `Abdil Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled by somebody else. By Allah, I feel that the Messenger of Allaah will die from this illness of his, for I know how the faces of the offspring of `Abdul Muttalib look at the time of their death. So let us go to the Messenger of Allaah (ﷺ) and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us."

'Alee said, "**By Allah, if we asked the Messenger of Allaah for the Caliphate and he denied it us, the people will never give it to us after that. And by Allah, I will not ask him for it.**"

**I say:** These Ahaadeeth falsify the claim of the bequeathed Caliphate that has been innovated by the Jew Abdullah ibn Sabaa on behalf of the

Raafidhah. This has been explicitly stated in both the Sunni and Shee'ah references

This testimony was from Alee (radhiAllaahu anhu), so if there was a bequest then surely he would have clarified it to Abu Juhayfah. He said this in Koofah, in the days of his leadership and authority, it is illogical to assume it was concealment. You should understand this.

He never mentioned a single word regarding this claimed bequest throughout his life.

12

“

*These  
Ahaadeeth  
falsify the  
claim of the  
bequeathed  
Caliphate  
that has been  
innovated*

## CHAPTER: FALSIFYING THE INFALLIBILITY OF THEIR IMAAMS

### HADEETH SEVEN

عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ"

13

Upon the authority of 'Amr Ibn Al-Aas, that he heard the Messenger of Allaah (ﷺ):

**"If a judge gives a verdict according to the best of his knowledge and his verdict is correct, he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, then he will get a reward."**

### HADEETH EIGHT

عَنْ بُرَيْدَةَ بْنِ الْحَصِيبِ الْأَسْلَمِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ فِيمَا كَانَ يُوَصِّي الْأَمْرَاءَ: "وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُواكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلُهُمْ عَلَى حُكْمِ اللَّهِ وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا"

Upon the authority of Buraydah ibn al-Haseeb, that the Prophet (ﷺ) said when admonishing his commanders: **"When you besiege a fort and the besieged want you to let them out in accordance with the command of Allaah, do not let them come out in accordance with His command, but do so at your (own) judgement, for you do not know whether you will be able to carry out Allah's behest with regard to them."**

**I say:** These two Ahaadeeth negate the infallibility of the Imaams, leaders and rulers. This is because the Prophet (ﷺ) explained in the aforementioned Ahaadeeth that the ruler can err, and the leader can forget the rule of Allaah.

You should know that the religion of the Shee'ah is based upon their belief of infallibility of the Imaams.

Khomeini said: "It is not perceived that they (the Imaams) will ever forget or become negligent."<sup>10</sup>

“

*These two Ahaadeeth negate the infallibility of the Imaams...*

<sup>10</sup> Al-Hakoomah Al-Islaamiyyah (p91)

He also said: "The teachings of the Imaams are like the teaching of the Qur'an".<sup>11</sup>

This Khomeini was excessive in his exaggeration for the Imaams, to the extent that he gave them a rank higher than the rank of the Messengers. If anything, this proves his heresy - we seek refuge in Allaah.

He said: "From the core matters of our religion which are known by necessity, is that the Imaams have a rank which even a close angel or a sent Prophet does not have."<sup>12</sup>

Before him, the one drowned in excessive exaggerations and lies - called Ni'matullah Al-Jazaaree (d:1112h) said: "the majority of the contemporary scholars consider the Imaams (alayhim as-salaam) to be better than Uloo Al-Azm<sup>13</sup> - and this is the correct opinion."<sup>14</sup>

If it is said: 'Infallibility is for the Imaams only and not for the Messengers, rather it is possible for the messengers to err...'

We say: 'If it is possible for the Messengers to err in rulings, and they are nowhere near the ranks of the Imaams [i.e. according to the Shee'ah] then what is the benefit of this infallibility if errors have become prevalent amongst the people, therefore the responsibility [of conveying the message] should be an obligation upon the Imaams not the Messengers.'

Shaykh Al-Islam Abul Abbaas ibn Taymiyyah (rahimahullah) said: "The claim of infallibility therefore resembles a shared responsibility in Prophethood; this is because the infallible person has to be followed in everything he said; it is not permitted to ever oppose him. And this is specific to the Prophets; for this reason, we have been order to believe in what was revealed to them."<sup>15</sup>

Also the infallibility of 'Alee (radhiAllaahu anhu) is disproved by what has been narrated by AbdulRazzaq As-San'aanee that 'Abeedah Ibn Amr As-Silmaanee said: "I heard Alee say: "My opinion agreed with the opinion of Umar regarding the mothers of children [who are slaves] that they should not be sold. Then I [changed] my opinion that they can be sold."

Abeedah said: "I said to him [Alee]: Both your opinion and the opinion of Umar in agreement is more beloved to me than your sole opinion is disagreement – or he said in Fitnah."

14

“  
*This Khomeini was excessive in his exaggeration for the Imaams, to the extent that he gave them a rank higher than the Messengers.*

<sup>11</sup> Al-Hakoomah Al-Islamiyyah (p52)

<sup>12</sup> Al-Hakoomah Al-Islamiyyah (p52)

<sup>13</sup> [TN] Referring to the five great Messengers: Nooh, Ibraheem, Moosa, Eesa and Muhammad (alayhim as-salaam)

<sup>14</sup> Al-Anwaar An-Nu'maaniyyah Vol. 1 p.22

<sup>15</sup> Minhaaj As-Sunnah An-Nabawiyyah Vol. 6 p.187

He said "So Alee laughed".<sup>16</sup>

The point behind this is that Alee (radhiAllaahu anhu) did not censure Abeedah for leaving his opinion, and had Alee been infallible he would have censured him.

15

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<sup>16</sup> Musannaf AbdirRazzaaq [No. 13224], and Sa'eed ibn Mansoor (2048), and the wording is for AbdirRazzaaq,

CHAPTER: THE NARRATIONS REGARDING THE INDICATION TOWARDS  
THE CALIPHATE OF ABU BAKR (RADHIALLAHU ANHU)

HADEETH NINE

عَنْ عَائِشَةَ، قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ  
" ادْعِي لِي أَبَا بَكْرٍ وَأَخَاكَ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَتَمَنَّيَ  
مُتَمَنٍّ وَيَقُولَ قَائِلٌ أَنَا أَوْلَى وَيَأْتِي اللَّهَ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ "

Upon the authority of 'Aaishah (radhiAllaahu anhaa), she said: The Messenger of Allaah (ﷺ) said to me in his final illness:

**"Call Abu Bakr and your brother too, so that I may write a decree. I fear that somebody will be desirous [of succeeding me] and that some claimant may say: I have better claim to it; however, Allah and the Believers refuse to accept anybody besides Abu Bakr."**

16

HADEETH TEN

عن جبير بن مطعم أن امرأة أتت النبي (ﷺ) تسأله شيئاً فقال لها:  
ارجعي إلي  
فقلت: فإن رجعت فلم أجدك يا رسول الله تعرض بالموت  
فقال لها رسول الله (ﷺ): "فإن رجعت فلم تجديني فالقي أبا بكر"

On the Authority of Jubayr ibn Mut'im states: "A woman came to the Prophet (ﷺ) asking him regarding a matter, and he said to her: **"Come back to me."**

She then said: "what about if I come back and do not find you O messenger of Allaah (she was alluding to death). He replied: **"If you come back and you do not find me, go and find Abu Bakr"**

HADEETH ELEVEN

عَنْ أَبِي مُوسَى، قَالَ مَرِضَ النَّبِيُّ ﷺ فَاشْتَدَّ مَرَضُهُ فَقَالَ " مَرُّوا أَبَا  
بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ ". قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَفِيقٌ، إِذَا قَامَ مَقَامَكَ لَمْ  
يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قَالَ " مَرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ "   
فَعَادَتْ فَقَالَ " مَرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكَ صَوَّاحِبٌ يُوسَفُ "

فَاتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ ﷺ.

Upon the authority of Abu Moosa, he said: "The Prophet (ﷺ) became sick and when his illness became aggravated, he said, **"Tell Abu Bakr to lead the prayer."**

`Aishah said, "He is a soft-hearted man and would not be able to lead the prayer in your place."

The Prophet (ﷺ) said again, **"Tell Abu Bakr to lead the people in prayer."** She repeated the same reply but he said, **"Tell Abu Bakr to lead the people in prayer. You are the companions of Yusuf."**

So the Messenger went to Abu Bakr [with that order] and he led the people in prayer in the lifetime of the Prophet (ﷺ).

17

**I say:** these evidences indicate the Caliphate of Abu Bakr As-Siddeeq, because the Caliphate is in reality a representation and delegation. The above three Ahaadeeth affirm that the Prophet (ﷺ) would delegate Abu Bakr (radhiAllaahu anhu) in the most virtuous of acts of worship after Tawheed, ie the Salaah.

The statement of the woman (in the Hadeeth of Jubayr) "If you come back and do not find me, then come to Abu Bakr" also shows us how the Prophet (ﷺ) would delegate Abu Bakr in his absence to execute his decrees and requests.

These Ahaadeeth also contain a prevention for any claimant desiring to succeed [the Prophet] in place of Abu Bakr.

As for the narration regarding Alee (radhiAllaahu anhu), that the Prophet (ﷺ) entrusted him [in authority] in Madeenah during the Battle of Tabook, then this responsibility was also shared by others. The Prophet (ﷺ) would leave other companions behind in other wars – such as Ibn Ummi Maktoom. However, what was reserved for Abu Bakr (radhiAllaahu anhu) was not shared by anybody else.

In addition to this, during the entire Caliphate of Abu Bakr Siddeeq (radhiAllaahu anhu) nothing was ever heard from 'Alee (radhiAllaahu anhu), in fact even after the death of Abu Bakr, a single word was not heard from Alee in which he alluded to him being more deserving of the Caliphate than Abu Badr As-Siddeeq (radhiAllaahu anhu). This claim of the Shee'ah is therefore similar to the claim of the Rawindiyyah to the bequest for Aal Al-Abbaas.

“  
*However,  
what was  
reserved for  
Abu Bakr  
(radhiAllaah  
u anhu) was  
not shared by  
anybody  
else...*

## CHAPTER: WHO ARE THE TWELVE IMAAMS?

### HADEETH TWELVE

عن جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ  
" يَكُونُ اثْنَا عَشَرَ أَمِيرًا . فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي إِنَّهُ قَالَ .  
كُلُّهُمْ مِنْ قُرَيْشٍ "

Upon the authority of Jaabir bin Samura, I heard the Prophet (ﷺ) saying,  
**"There will be twelve Muslim rulers."**

He then said a sentence which I did not hear. My father said,  
**"All of them [those rulers] will be from Quraysh."**

18

## CHAPTER: WHO ARE THE TWELVE IMAAMS

### HADEETH THIRTEEN

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
"لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ فِيهِ  
رَجُلًا مِنِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمَهُ اسْمِي وَاسْمُ أَبِيهِ اسْمَ أَبِي  
يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا"

19

Upon the authority of Abdullah ibn Mas'ood, who said, the Prophet (ﷺ) said:

**If only one day of this world remained. Allah would lengthen that day, till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny"**

**I say:** The first Hadeeth shows us the common characteristic between all twelve Imaams that all of them will be from the Quraysh, so let us find other distinctions for them:

Imaam Muslim narrated in his Saheeh (1821) the wording: "This religion would continue to remain powerful and dominant until there have been twelve Caliphs."

And also in Sunnan Abee Dawood (No. 4279), "The religion will continue to be established till there are twelve caliphs over you, and the whole Ummah will agree on each of them.""

The conclusion from all this is that the twelve Imaams of the Shee'ah have no relevance to this Hadeeth because most of their Imaams had no authority, governance or even a state. And the last Imaam is not present to begin with, never mind him having leadership. So understand this reality.

And is it possible for the missing Imaam to be the Awaited Mahdi? The following Hadeeth provides an answer.

In the Hadeeth of ibn Mas'ood, it is mentioned that the name of the Mahdi will be similar to the name of the Prophet (ﷺ), and the name of his father will be similar to the name of the father of the Prophet, However the Awaited Mahdi in the cold minds and ill-informed opinions of the Shee'ah, will be called Muhammad ibn Al-Hassan Al-Askaree. So there is a clear difference [between the actual Mahdi, and the Awaited Mahdi in the doctrines of the Shee'ah."

“  
*there is a clear difference [between the actual Mahdi, and the Awaited Mahdi in the doctrines of the Shee'ah.*”

Also, the narrations do not speak about infallibility. Rather he is a man from the Ummah of Muhammad (ﷺ), not a Prophet. As for the Awaited Mahdi with the Shee'ah, he has been in hiding since a 1000 years, and he is presently in the caves of Samarra

20

CHAPTER: WHAT HAS BEEN NARRATED REGARDING FOLLOWING THE SUNNAH OF THE RIGHTEOUS KHULAFAA, ESPECIALLY ABU BAKR AND UMAR, AND ALSO THE SUNNAH OF AAL AL-BAYT (FAMILY OF THE PROPHET)

HADEETH FOURTEEN

21

عَنْ أَبِي تَجِيحِ الْعِزْبَاتِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ:

"وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَّتْ مِنْهَا  
الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ  
مُؤَدِّعٌ فَأَوْصِنَا، قَالَ:  
أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ  
مَنْ يَعْشُرْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ  
الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالتَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛  
فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ."

Upon the authority of Al-Irbaadh ibn Saariya (rad) said: One day the Messenger of Allah (ﷺ) led us in prayer, then faced us and gave us a profound exhortation at which the eyes shed tears and the hearts trembled.

A man said: O Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?

He then said: **"I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is a misguidance."**

HADEETH FIFTEEN

عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " اِقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي أَبِي  
بَكْرٍ وَعُمَرَ "

Upon the authority of Hudhayfah (radhiAllaahu anhu) that the Messenger of Allah (ﷺ) said: **"Stick to the two after me, Abu Bakr and 'Umar."**

HADEETH SIXTEEN

عَنْ أَبِي قَتَادَةَ فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ نَوْمِهِمْ فِي الْوَادِي - عَنِ النَّبِيِّ - ﷺ: فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا

Upon the authority of Abi Qatada (radhiAllaahu anhu) (in the long lengthy hadeeth of the story of sleeping in the valley: "**So if you had obeyed Abu Bakr and Umar you will be guided**")

**I say:** This is how it has come, written with either a "Taa" (meaning: if you obey them you will be guided), it was written in pen in a manuscript dated 629h, and it was read to a number of scholars. In some manuscripts it has come with a "Yaa" (meaning: if they obey them they will be guided).

## HADEETH SEVENTEEN

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقِصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ "يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِزَّتِي أَهْلَ بَيْتِي"

Upon the authority of Jabir bin 'Abdullah (radhiAllaahu anhu): "I saw the Messenger of Allah during his Hajj, on the Day of 'Arafah. He was upon his camel Qaswa, giving a Khutbah, so he said: 'O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house.'"

**I say:** the meaning of the 'Itrah of a man is his most-closest relatives.

In these Ahaadeeth is the obligation for us to follow the senior companions and also the Aal Al-Bayt (the household of the Prophet ﷺ). However, the misguided sect and immoral group only proceed upon their own desires, and this is from a number of angles:

1. They take from the Ahaadeeth whatever agrees with their desires, and whatever disagrees [with their desires] they throw behind their back. This is the common practice of the people of desires. Allaah, the Most High, said, **{As for those who have a deviation in their hearts, they only follow what is ambiguous from it, seeking discord}**
2. They limited the family of the Prophet to only 'Alee (radhiAllaahu anhu) and his offspring. They exclude Aqeel and the family of Al-Abbaas. From this we know that their feigned crying for the family of the Prophet is due to their desire not due to the religion.
3. The open insulting and cursing of the wives of the Prophet (ﷺ), even though they are also from his household, as Allaah, the Most High, said

22

“

*They take from the Ahaadeeth whatever agrees with their desires, and whatever disagrees they throw behind their back.*

**{Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.}**

The context of these Aayaat is regarding the wives of the Prophet (ﷺ). As for the Hadeeth of the cloak<sup>17</sup>, it only proves that the Fatimah and her children are intended in the Aayah as also being from the family of the Prophet, even though in the Aayah there is a mention of his wives; so understand this.

23

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<sup>17</sup> This is an authentic Hadeeth collected by Muslim, At-Tirmidhee and others, in which the Prophet (sal Allaahu alayhi wa sallam) covered Alee, Faatimah, Al-Hassan and Hussayn (radhiAllaahu anhum) under his cloak then said: *“These are the people of my household, O Allaah remove any impurities from them and purify them.”*  
The various authentic narrations revolve around this meaning.

## CHAPTER: THE INTEGRITY OF THE COMPANIONS

### HADEETH EIGHTEEN

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ مَرُّوا بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَجِبَتْ " . ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنُوا عَلَيْهَا شَرًّا فَقَالَ  
" وَجِبَتْ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - مَا وَجِبَتْ قَالَ " هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجِبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجِبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

24

Upon the authority of Anas bin Malik (radhiAllaahu anhu): A funeral procession passed and the people praised the deceased. The Prophet (ﷺ) said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet (ﷺ) said, "It has been affirmed to him". `Umar bin Al-Khattab asked (Allah's Messenger (ﷺ)), "What has been affirmed?" He replied, "**You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth.**"

### HADEETH NINETEEN

عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَتَهُمْ أَحَدِهِمْ يَمِينُهُ، وَيَمِينُهُ شَهَادَتُهُ "

Upon the authority of `Abdullah ibn Mas'ood (radhiAllaahu anhu), the Prophet (ﷺ) said, "**The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness.**"

### HADEETH TWENTY

عَنْ جَابِرٍ، عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: " لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ "

Upon the authority of Jabir ibn Abdillah (radhiAllaahu anhu), the Messenger of Allaah said: "**No one of those who took the oath of allegiance under the tree will go to hell.**"

I say: These Ahaadeeth establish the integrity of companions; and the integrity of theirs is also found in the Noble Qur'an.

Allaah, the Most High, said:

**{and the first forerunners [in the faith] among the Muhaajiroon and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment} [09:100]**

25

He also said:

**{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward} [48:29]**

He also said:

**{Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree...} [48:18]**

You should know that integrity is a characteristic which applies to all of the companions; for the ones who accepted Islaam before the Conquest of Makkah as well after it. This is due to the saying of Allaah, the Most High:

**{Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted} [57:10]**

This is our Book which mentions the praise of the Companions, clarifies their integrity and promises them with a good reward. May Allaah destroy the Raafidhah, how ignorant their quotes are, and how illogical their arguments are.

“  
*May Allaah  
destroy the  
Raafidhah,  
how ignorant  
their quotes  
are, and how  
illogical their  
arguments  
are.*

The book of the Shee'ah are full of lies such as them claiming that the Companions became apostates after the death of the Prophet (ﷺ), and this is from their clearest lie that no night can hide nor any tail covers! Just perceiving this slander is sufficient as a refutation of it. Allaah is the Knower of Unseen; had it been remotely possible that the majority of the Companions would apostate, then Allaah would not have praised them in the Qur'an which will be recited until the last of times.

And if the argument for their loss of integrity is that they refused to recognize the rule of 'Alee (radhiAllaahu anhu), then the fact that 'Alee remained silent about them and was pleased with them for such a long time whilst at the same time being courageous – surely this would also be a course for the loss of his integrity. The result of this is that nobody amongst the companions nor Aal Al-Bayt (the household of the Prophet) is free from censure. The harm which results from the lies of Shee'ah upon the religion is severe. So understand this, may Allaah direct you to the path of the truth.

Secondly you should know that insulting the companions is the pit of heresy, it is the focal point to destroy every signpost of the path of Tawheed. Insulting the companions was the first stone of the foundation of the Raafidhah, placed by Ibn Saba the Jew.

Our early scholars quickly realized the severity of this repulsive innovation, by which the best generation of this Ummah became the targets for every reviling tongue.

Abu Zur'ah Ar-Raazee said: "If you see someone degrading any of the companions of the Prophet, (ﷺ), know that he is a disbeliever. Because the Prophet (ﷺ) was the ultimate truth, what he brought was the truth and all of it was conveyed to us by the way of the Sahaabah. What those disbelievers wish to do is to cast doubt on the reliability of our narrators in order to invalidate the Qur'an and the Sunnah. Thus the disbelievers are the ones most deserving defamation"<sup>18</sup>

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*If you see someone degrading any of the companions of the Prophet (ﷺ), know that he is a disbeliever.*

<sup>18</sup> Mentioned by Al-Khateeb in his book Ar-Riwaayah

## CHAPTER: THE PROHIBITION OF INSULTING THE COMPANIONS AND AAL AL-BAYT (THE HOUSEHOLD OF THE PROPHET)

### HADEETH TWENTY-ONE

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا تَصِيفَهُ"

27

Upon the authority of Abu Sa`id al Khudri (radhiAllaahu anhu): The Prophet (ﷺ) said, "Do not insult my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."

### HADEETH TWENTY-TWO

إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ كَذَبْتَ. وَقَالَ "أَبُو بَكْرٍ صَدَقَ. وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ، فَهَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي". مَرَّتَيْنِ فَمَا أُوذِيَ بَعْدَهَا.

Upon the authority of Abu Dardaa (radhiAllaahu anhu)  
The Prophet (ﷺ) said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money."  
He then said twice, "Won't you then give up harming my companion?"  
After that nobody harmed Abu Bakr.

### HADEETH TWENTY-THREE

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ النَّبِيُّ ﷺ: الْأَنْصَارَ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُتَافِقٌ فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ

Upon the authority of Al-Bara ibn Aazib (radhiAllaahu anhu) reported from the Messenger (may peace and blessing be upon him) that he remarked with regard to the Ansar:

"None but the believer loves them, none but the hypocrite hates them. He who loves them is loved by Allah and he who hates them is hated by Allah."

## HADEETH TWENTY-FOUR

وعن عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي فَلَقَ  
الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ إِلَيَّ أَنْ لَا يُحِبَّنِي إِلَّا  
مُؤْمِنٌ وَلَا يُغْضِبُنِي إِلَّا مُنَافِقٌ

'Alee ibn Abee Taalib (radhiAllaahu anhu) said: By Him Who split up the seed and created something living, the Prophet (may peace and blessings be upon him) made me a promise that: **no one but a believer would love me, and none but a hypocrite would nurse hatred against me.**

28

**I say:** we benefit from these Ahaadeeth that loving all of the Companions and Aal Al-Bayt is Imaan, and hating them only arises from hypocrisy.

These Ahaadeeth contain severe rejections, and a falsification of the foundations upon which the Shee'ah built their ideology.

This is their deadliest claim: that allegiance to Aal Al-Bayt can only be by rejection and dissociation from the companions of the Messenger of Allaah (ﷺ). The Prophet (ﷺ) who obligated upon us the love of His family is the same Prophet who obligated upon us the love of his companions.

These Ahaadeeth also prove that if hating Alee (radhiAllaahu anhu) is hypocrisy due to his close status with the Prophet (ﷺ), then similar to it is hating the Ansaar (supporters) of the Messenger of Allaah (ﷺ) due to their support of the Prophet (ﷺ).

And this characteristic – ie being Ansaar (supporters) of the Prophet – is applicable to all the companions of the Messenger of Allaah (ﷺ), even though it become a distinguishing name for the people of Madeenah.

Supporting and showing allegiance to the Companions of the Messenger of Allaah (ﷺ) and Aal Al-Bayt is only combined in the heart of a believer.

The following chapters which will be mentioned from the Companions and the Aal Al-Bayt towards one another prove the falsehood of the Shee'ah. They are not with the Aal Al-Bayt, neither are they with the companions. They are a cancer for which there is no cure, except eradication.

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*Supporting and showing allegiance to the Companions of the Messenger of Allaah (ﷺ) and Aal Al-Bayt is only combined in the heart of a believer.*

CHAPTER: WHAT HAS BEEN NARRATED REGARDING ABU BAKR  
PRESERVING THE SANCTITY OF AAL AL-BAYT

HADEETH TWENTY-FIVE

عن أبي بكر رضي الله عنه أنه قال: ارقبوا محمدًا ﷺ في أهل بيته

Abu Bakr (radhiAllaahu anhu) said: **"Show reverence to Messenger of Allah (ﷺ) by honouring the members of his family."**

HADEETH TWENTY-SIX

مَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي

Abu Bakr (radhiAllaahu anhu) said **"By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's messenger rather than to my own relatives"**

**I say:** This Hadeeth contains the exoneration of Siddeeq (radhiAllaahu anhu) towards the household of the Prophet (ﷺ) by maintaining relationships and preserving respect which is befitting of them, but without violating the commandments of the Messenger of Allaah (ﷺ). Whenever the command of the Prophet (ﷺ) would come, Abu Bakr (radhiAllaahu anhu) would fulfil in obedience to him, without paying any attention to the respect of other. This is because obedience to the Prophet (ﷺ) is above the respect of any other person, regardless of who it is.

So this is what As-Siddeeq (radhiAllaahu anhu) did when Faatimah (radhiAllaahu anhaa) came to him requesting the inheritance of her father (the Prophet – sal Allaahu alayhi wa sallam – may my father and mother be sacrificed for him. But Abu Bakr (radhiAllaahu anhu) recited upon her the Hadeeth of her father that must be abided by: "We, the Prophets, do not leave behind inheritance, rather it is charity".

And a large group of the Companions testified to this, as follows.

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“  
...obedience  
to the  
Prophet (ﷺ)  
is above the  
respect of  
any other  
person,  
regardless  
of who it is.

CHAPTER: WHATEVER THE PROPHET (ﷺ) LEFT BEHIND IS CHARITY, HE DID NOT LEAVE ANY BEHIND INHERITANCE

HADEETH TWENTY-SEVEN

30

وَعَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ انْطَلَقْتُ حَتَّى اَدْخَلَ عَلَيَّ عُمَرَ فَاتَاهُ حَاجِبُهُ يَرْقَاً فَقَالَ هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ قَالَ نَعَمْ. فَادِنَ لَهُمْ، ثُمَّ قَالَ هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ قَالَ نَعَمْ. قَالَ عَبَّاسُ يَا أَمِيرَ الْمُؤْمِنِينَ اِقْضِ بَيْنِي وَبَيْنَ هَذَا. قَالَ اَنْشُدْكُمْ يَا لِلَّهِ الَّذِي يَأْذِنُهُ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا نُورَثُ مَا تَرَكَتْنَا صَدَقَةٌ". يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ. فَقَالَ الرَّهْطُ قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عَلَيَّ وَعَبَّاسٍ فَقَالَ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ قَلَاً قَدْ قَالَ ذَلِكَ.

Upon the authority of Ibn Jubayr Al Mut'im (radhiAllaahu anhu):

'I went and entered upon `Umar, his doorman, Yarfa came saying `Uthman, `Abdur-Rahman, Az- Zubair and Sa`d are asking your permission (to see you). May I admit them?

Umar said, 'Yes.' So he admitted them Then he came again and said, 'May I admit `Ali and `Abbas?' He said, 'Yes.'

`Abbas said, 'O, chief of the believers! Judge between me and this man (Alee).

`Umar said, 'I beseech you by Allah by Whose permission both the heaven and the earth exist, do you know that the Messenger of Allaah (ﷺ) said,

**'Our property will not be inherited, and whatever we leave (after our death) is to be spent in charity?'** And by that Allah's Messenger (ﷺ) meant himself.'

The group said, '(No doubt), he said so.'

`Umar then faced `Alee and `Abbas and said, 'Do you both know that the Messenger of Allaah (ﷺ) said that?' They replied, '(No doubt), he said so.'

CHAPTER: WHAT HAS BEEN NARRATED REGARDING 'ALEE  
(RADHIALLAHU ANHU) HONOURING THE RIGHT OF ABU BAKR AND  
UMAR (RADHIALLAHU ANHUMAA)

HADEETH TWENTY-EIGHT

31

وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: إِنِّي لَوَاقِفٌ فِي قَوْمٍ، فَدَعَا  
اللَّهُ لِعُمَرَ بْنِ الْخَطَّابِ وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ  
وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي، يَقُولُ رَحِمَكَ اللَّهُ، إِنْ كُنْتُ لَأَرْجُو أَنْ  
يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، لِأَنِّي كَثِيرًا مِمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ  
ﷺ يَقُولُ كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنْطَلَقْتُ وَأَبُو  
بَكْرٍ وَعُمَرُ. فَإِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا. فَالْتَقْتُ فَإِذَا هُوَ  
عَلَيَّ بْنُ أَبِي طَالِبٍ.

Upon the authority of Ibn `Abbas (radhiAllaahu anhu): While I was standing amongst the people who were invoking Allah for `Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said,

**"(O `Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Messenger (ﷺ) saying, "I, Abu Bakr and `Umar were (somewhere). I, Abu Bakr and `Umar did (something). I, Abu Bakr and `Umar set out.' So I hoped that Allah will keep you with both of them."**

I turned back to see that the speaker was `Ali bin Abi Talib.

CHAPTER: WHAT ALEE (RADHIALLAHU ANHU) SAID REGARDING  
THE MURDERED OF ZUBAYR IBN AL-AWWAAM

HADEETH TWENTY-NINE

وعن علي رضي الله عنه قال: بَشِّرْ قَاتِلَ ابْنِ صَفِيَّةَ بِالنَّارِ، ثم قال:  
:سمعت رسول الله صلى الله عليه وسلم: **إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا**  
**وَالرُّبَيْزُ حَوَارِيٌّ**

Ali (radhiAllaahu anhu) said (when Zubair was killed in the battle of Jamal):  
'Give the news of hellfire to the one who killed Ibn Safiyyah (az-Zubair)  
because I heard the Prophet saying:

**"Every prophet used to have a Hawaari (i.e. disciple), and my Hawaari  
is Az-Zubair bin Al- 'Awwam.**

32

CHAPTER: WHAT 'ALEE (RADHIALLAHU ANHU) SAID REGARDING  
THE BEST OF THIS UMMAH AFTER THE PROPHET

HADEETH THIRTY

وعن أبي جحيفة رضي الله عنه قال: قال علي: يا أبا جحيفة ألا أخبرك بأفضل هذه الأمة بعد نبيها؟ قال: قلت: بلى، قال: ولم أكن أرى أن أحدا أفضل منه قال أفضل هذه الأمة بعد نبيها أبوبكر وبعد أبي عمر وبعدهما اخرها ثالث ولم يسمه

33

Abu Juhayfah states: Ali (radhiAllaahu anhu) Said: O Abu Juhayfah, Should I not inform you of the most virtuous person of this Ummah after its Prophet?' I replied in the positive. I did not consider anyone to be more superior to him, He said,

**'the most virtuous of this Ummah after its Prophet is Abu Bakr.' He then said, and after Abu Bakr, Umar, and after both of them, a third, and he didn't name him."**

CHAPTER: WHAT HAS BEEN NARRATED REGARDING ALEE PRAISING  
UMAR (RADHIALLAAHU ANHUMAA)

HADEETH THIRTY-ONE

وعنه أيضا كنت عند عمر وهو مسجى بثوبه قد قضى نجه فجاء  
علي رضي الله فكشف الثوب عن وجهه ثم قال: رحمة الله عليك يا  
أبا حفص فوالله ما بقي بعد رسول الله أحد أحب الي أن ألقى الله  
تعالى بصحبته منك

34

Upon the authority of Abu Juhayfah, he said: I was with Umar (radhiAllaahu anhu), and his face had been covered with a cloth and he was deceased. So 'Alee came, removed the cloth from his face and then said: **May Allah have mercy upon you O Abu Hafs, by Allaah nobody remained after the Messenger of Allaah (sal Allaahu alayhi wa sallam) whose companionship was more beloved to me than you – until I meet Allaah, the Most High.**

**I say:** These Ahaadeeth regarding the righteous Khaleefah Alee ibn Abee Taalib (radhiAllaahu anhu) shows us the veneration of Aal al-Bayt for the Companions, and that the companions had a special status with the senior Aal al-Bayt; and that Alee (radhiAllaahu anhu) never uttered a word in hatred of the Companions and never spoke about disassociating from them for the blinking an eye.

May Allaah destroy the Raafidhah in their lying against the Awliyaa of Allaah.

“

*Alee  
(radhiAllaahu  
anhu) never  
uttered a word  
in hatred of the  
Companions...*

CHAPTER: WHAT HAS BEEN NARRATED REGARDING THE PRAISE OF  
THE PROPHET (SAL ALLAAHU ALAYHI) FOR AAISHAH  
(RADHIALLAHU ANHAA)

HADEETH THIRTY-TWO

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَتْ، قَالَ رَسُولُ اللَّهِ ﷺ: " مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَّغَنِي أَدَاهُ فِي أَهْلِي، وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا "

Upon the authority of `Aaishah (radhiAllaahu anhu) who said, the Messenger of Allaah (sal Allaahu alayhi wa sallam) said: **"Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good."**

HADEETH THIRTY-THREE

عن عَمَّارِ بْنِ يَاسِرٍ قَالَ فِي عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: "إِنِّي لَأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّ اللَّهَ ابْتَلَاكُمْ لِتَتَّبِعُوهُ أَوْ إِيَّاهَا"

`Ammar ibn Yaasir (radhiAllaahu anhu) addressed them saying, "I know that she (i.e. `Aisha) is the wife of the Prophet (ﷺ) in this world and in the Hereafter (world to come), but Allah has put you to test, whether you will follow Him (i.e. Allah) or her."

**I say:** These two Ahaadeeth contain the integrity of the mother of the Believers Aaishah (radhiAllaahu anhaa) with the Prophet (ﷺ).

In the Hadeeth of `Ammar, there is an example of the companions venerating `Aaishah (radhiAllaahu anhaa), appreciating her virtues and noble merits; even if some conflict took place due to them sincerely erring in judgement and not due to following desires. This was `Ammar (radhiAllaahu anhu) who was fighting besides `Alee in the wars, and yet despite this he considered `Aaishah (radhiAllaahu anhaa) as being from the people of Jannah.

Strangely, from who did the Raafidhah take lessons in insulting the companions? It is a chain from the Jews to Iblees.

35

“

*Strangely,  
from who did  
the Raafidhah  
take lessons  
in insulting  
the  
companions?*

*It is a chain  
from the Jews  
to Iblees.*

## CHAPTER: WHAT HAS BEEN NARRATED REGARDING THE MERITS OF FAATIMAH

### HADEETH THIRTY-FOUR

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَاطِمَةٌ بَضْعَةٌ مِنِّي،  
فَمَنْ أَغْضَبَهَا أَغْضَبَنِي

Upon the authority of Al-Miswar bin Makhrama (radhiAllaahu anhu) that the Messenger of Allah (ﷺ) said, "**Faatimah is a part of me, and he who makes her angry, makes me angry.**"

This Hadeeth mentions the status of Faatimah (radhiAllaahu anhaa), and an encouragement to maintain her sanctity due to her status with the Prophet (ﷺ), and a warning against ever making her angry.

This anger points towards a religious basis i.e. whoever hates her due to her status with the Prophet (ﷺ). So whoever does this is deserving of a certain punishment and a severe rebuking. But this is not for a person who angered her due to a non-religious reason like is normal to human relation as it has been narrated in Al-Bukhaaree that 'Alee (radhiAllaahu anhaa) angered Faatimah when he exited and slept in the Masjid, but this did not necessitate disbelief and hypocrisy upon Alee.

Similar to this is what occurred between Faatimah and Abu Bakr regarding the inheritance of her father, Abu Bakr was acting in obedience to the Messenger of Allaah (ﷺ), and therefore this ruling was passed.

36

“

*an  
encouragem-  
ent to  
maintain her  
sanctity due  
to her status  
with the  
Prophet*

## CHAPTER: NOBODY WILL RECEIVE REVELATION AFTER THE DEATH OF THE PROPHET (ﷺ)

### HADEETH THIRTY-FIVE

عَنْ أَنَسٍ، قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُمَرَ أَنْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ تَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا. فَلَمَّا انْتَهَيْتَا إِلَيْهَا بَكَتْ فَقَالَا لَهَا مَا يُبْكِيكِ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. فَقَالَتْ مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ. فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ فَجَعَلَا يَبْكِيَانِ مَعَهَا.

37

Anas ibn Malik (radhiAllaahu anhu) reported that after the death of Allah's Messenger (ﷺ) Abu Bakr said to 'Umar: Let us visit Umm Ayman as Allah's Messenger (ﷺ) used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's-Messenger (ﷺ) is better than (this worldly life). She said: **I weep not because I am ignorant of the fact that what is in store for Allah's Messenger (ﷺ) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This moved both of them to tears and they began to weep along with her.**

This Hadeeth contains the benefit: that the revelation which contains Islamic commandments and prohibitions finished with the death of the Prophet (ﷺ), so no other legislation from the sky should be waited for after his death This is a matter which is agreed upon, and it is only opposed by misguidance.

This however, is totally opposed by the falsehood of the Shee'ah in their claim: Jibreel used to bring revelation to Faatimah after the death of the Prophet (ﷺ), and that Alee (radhiAllaahu anhu) used to record this revelation. The written records became a dependable manuscript with the Shee'ah, they termed it: Al-Mus.haf Al-Faatimee.<sup>19</sup>

You should know that the poor excuses and arguments put forth by the Shee'ah are of no benefit, they say that "ilhaam (inspiration) is similar to revelation," however 'inspiration' is not recorded as a Mus.haf.

“  
You should know that the poor excuses and arguments put forth by the Shee'ah are of no benefit

<sup>19</sup> Refer to Kashf Al-Asrar by Khomeini, (p. 130)

## CHAPTER: THE PROPHET (ﷺ) DID NOT CONCEAL ANYTHING FROM THE REVELATION

### HADEETH THIRTY-SIX

وعن عبد الله بن عمرو بن العاص رضي الله عنه عن النبي صلى الله عليه وسلم قال: إِنَّهُ لَمْ يَكُنْ نَبِيًّا قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَّتُهَا فِي أَوَّلِهَا

38

Upon the authority of 'Abdullah Ibn 'Amr Ibn al-'As (radhiAllaahu anhu) the Messenger (sal Allaahu alayhi wa sallam) said: **"It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Ummah of yours has its days of peace and (security) in the beginning of its time"**.

**I say:** This Hadeeth is regarding the status of the Messengers and that they never misplaced any efforts in conveying the message they were sent with. We are witnesses to this due to the narration of the truthful one (i.e. the Prophet) whose truth was attested to [by Allaah].

But the misguided sect and betraying group refuse to accept all this, in fact they affirmed the possibility of the Messengers concealing their message due to the fear of people, and some of what the Rawaafidh said in their books has already been mentioned previously.

Also the above Hadeeth shows us that the first generation of this Ummah will be pardoned and yet the Rawaafidh turned it around, so they shoot their arrows of blame and insult to the best of this Ummah. They consider the Companions to be upon Kufr (disbelief) and Nifaaq (hypocrisy) – refuge is sought in Allaah. In fact, they even surpassed the Jews and Christians with this lowly stupidity and dispraised trait. If the Jews are asked who is the best generation of their religion they will say: the companions of Moosa. If it said to the Christians, who is the best of your religion? They will say: the disciples of Eesa.

But the answer of the Raafidhah to this question is: the most evil generation of our religion is the companions of Muhammad (ﷺ).

“  
*They consider the Companions to be upon Kufr (disbelief) and Nifaaq (hypocrisy)*

## CHAPTER: FALSIFYING THE TUQYA<sup>20</sup> OF THE RAAFIDHA

### HADEETH THIRTY-SEVEN

39

وَعَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: " آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ "

Upon the authority of Abu Huraira (radhiAllaahu anhu), the Messenger of Allaah (ﷺ) said, "**The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)**"

**I say:** This Hadeeth shows us that lying and treachery is from the signs of Nifaaq (hypocrisy) The religion of the Shee'ah is built on them both, however they label it Tuqya. This is making apparent externally what is not in the heart, and this is Imaan according to the Shee'ah, it is in their legislation. Abandoning this is a sin for which you are not forgiven. However according to the Muslims, not speaking with what a person believes in his heart is allowed when there is a necessity [such as a threat to a person's life, danger or coercion].

The Shee'ah say: "There is no Imaan without Tuqya"

This is found in the book: Al-Kaafi, authored by Kaleeni, this is there most trusted source. He mentioned a chapter regarding this.

You should know that Tuqya in a situation where there is real coercion, or a fear due to a real danger however what is so strange is when Tuqya emanates from issues of Imaan by which a person of Imaam is distinguished from others.

The conditions which must be filled in order for coercion to be considered are:

1. The person who is coercing must have the physical ability to carry out his threat, and the person being coerced is unable to defend himself – even by fleeing from the danger.
2. The person being coerced knows that it is very probably, that if he refuses what he is being coerced upon, he will face the threat being issued.

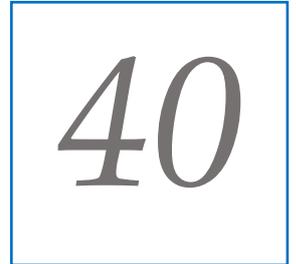
<sup>20</sup> [TN] Tuqya is: A Shiite belief wherein major aspects of their religion and ideology are concealed, this is not merely permitted in times of necessity rather obligated in order to conceal their guilt of filth.

“  
The  
Shee'ah  
say:  
"There is  
no Imaan  
without  
Tuqya"

3. The threat and danger is immediate
4. The person being coerced does not have a choice

The above conditions are stipulated in order for coercion to be an Islamically valid excuse to have Tuqya (i.e. to conceal something from a person's belief). This is the Tuqya which is justified according to the saying of Allaah, the Most High:

**{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence} [03:28]**



Also you should know that this is merely an allowance for Tuqya, not that it is compulsory nor an absolute obligation. The Aayah does not contain a primary order for Tuqya and neither does it contain what will exit a person from true Imaan.

Abu Ad-Dardaa (radhiAllaahu anhu) said: "The Messenger of Allaah (ﷺ) admonished me with nine matters. The first of them are: Avoid Shirk (ascribing partners to Allaah in Worship), even if you are cut open or burnt."<sup>21</sup>

However, this belief of Tuqya [which the Raafidhah] has been placed by their Shaytaan; he is their last refuge when the evidences of the Sunnah choke them. They lie and forge statements; they say: "'Alee (radhiAllaahu anhu) said it (i.e. Tuqya)" or "he did it" or "he was pleased with it, but he concealed his pleasure (Tuqya)!"

In reality, this is a diminishment of the status of Ameer Al-Mu'mineen Alee (radhiAllaahu anhu).

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<sup>21</sup> Collected by Al-Imaam Al-Bukhaaree in Al-Adab Al-Mufrad (no: 18)

## CHAPTER: REGARDING THE VIRTUE OF HAFSAH

### HADEETH THIRTY-EIGHT

وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم طلق حفصة  
تطليقة فأتاه جبير عليه السلام فقال: يا محمد طلقت حفصة وهي  
صوامة قوامة وهي زوجتك في الجنة؟

41

Upon the authority of Anas ibn Malik (radhiAllaahu anhu), Hafsah (radhiAllaahu anhaa) was reported to have been divorced by the Prophet (sal Allaahu alayhi wa sallam) but he withdrew it when Jibreel appeared and asked the Prophet (sal Allaahu alayhi wa sallam):

**“O Messenger of Allaah! Did you divorce Hafsah who is very pious and her devotion to prayers is great and she always observes fasts, she is one your wives in Jannah.”**

**I say:** This Hadeeth shows us that Hafsah, the mother of the Believers (radhiAllaahu anhaa), from the wives of our Prophet (ﷺ) – is in Jannah. This clearly shows her virtue and her status with Allaah.

The Hadeeth also exposes the claims of the Rawaafidh in how they built their creed upon dissociating themselves from this innocent woman who has been protected from insults. If you want to know the reality of their belief, read what their main scholar Al-Majlisee said in his book: “Haqq Al-Yaqeen” – upon them is what they deserve from Allaah.

CHAPTER: THE INTEGRITY OF MU'AAWIYAH WITH AL-HASSAN  
(RADHIALLAAHU ANHUMAA)

HADEETH THIRTY-NINE

وعن أَبِي بَكْرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهُوَ يُقِيلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ "إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ"

42

I heard Abu Bakrah (radhiAllaahu anhu) saying, "I saw Allah's Messenger (ﷺ) on the pulpit and Al-Hasan bin `Ali was by his side. The Prophet (ﷺ) was looking once at the people and once at Al-Hasan bin `Ali saying, '**This son of mine is a Sayyid (master) and Allah will make peace between two big groups of Muslims through him.**'"

**I say:** This Hadeeth clarifies for us the virtue of Al-Hassan Ibn Alee (radhiAllaahu anhumaa), and that the conflict which occurred between the companions did not exit any one of them from Islaam, due to the saying of the Prophet "from the Muslims".

Also the Hadeeth proves that the conflict which occurred was not praised. Had it been something good, encouraged or even permissible the Prophet (ﷺ) would not have praised Al-Hassan for stopping it and bringing rectification.

Also the fact that Al-Hassan gave the reins of the Ummah to Mu'aawiyah (radhiAllaahu anhu) is a clear evidence and shining proof that he believed in the integrity of Mu'aawiyah (radhiAllaahu anhu).

“

*the conflict  
which  
occurred  
between the  
companions  
did not exit  
any one of  
them from  
Islaam...*

## CHAPTER: THE VIRTUES OF THE THREE KHULAFAA

### HADEETH FORTY

عن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ صَعِدَ النَّبِيُّ ﷺ أُحُدًا، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَزَجَفَ وَقَالَ "اسْكُنْ أُحُدٌ - أَظُنُّهُ ضَرَبَهُ بِرِجْلِهِ - فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ"

43

Upon the authority of Anas ibn Malik (radhiAllaahu anhu): The Prophet (ﷺ) ascended the mountain of Uhud and Abu Bakr, `Umar and `Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them).

The Prophet (ﷺ) said, "**O Uhud, Be calm.**" I think that the Prophet (ﷺ) hit it with his foot, adding, "For upon you there are none but a Prophet, a truthful one and two martyrs."

**I say:** It contains a testimony from the Prophet (ﷺ) for the two Shaykhs (Abu Bakr and Umar) and Uthmaan that they will all die upon the truth.

## CHAPTER: THE VIRTUE OF KHAALID BIN WALEED

### HADEETH FORTY-ONE

وعن عبد الله بن جعفر رضي الله عنه أن رسول الله - صلى الله عليه وسلم - لما نعى أهل مؤتة قال: "ثم أخذ الراية سيف من سيوف الله حتى فتح الله عليهم"

44

Upon the authority of Abdullah ibn Ja'far: when the Messenger of Allaah (sal Allaahu alayhi wa sallam) expressed his grief over the people of Mu'tah he said: **"and then the flag was taken by the sword from the swords of Allah, Khalid Ibn Waleed, Allah brought victory through his hands"**

**I say:** This Hadeeth explicitly states the virtue of Khaalid ibn Waleed (radhiAllaahu anhu), and it is an exposition of the Raafidhah who believe he lacked integrity due to some decisions he made based on his personal sincere judgement. This however should never be taken as an avenue to insult the best Awliyaa of Allaah.

We should know that the insults which are made against them are either lies and fabrications which have no basis – and this is a lot with the Shee'ah, or they are exaggerations of something. Minor matters in which they erred due to personal judgement and not due to them following their desires, is an avenue of forgiveness for them due to the reasons they have to be forgiven.

“

*We should know that the insults which are made against them are either lies and fabrications which have no basis*

**{'And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful} [59:10]**

*The book was completed and all praise is for Allaah.  
I finished it on Tuesday night  
17<sup>th</sup> Rabee' Ath-Thanee, 1437<sup>th</sup><sup>22</sup>*

<sup>22</sup> By the virtue of Allaah, we finished its translation on the blessed day of Aashoorah 10<sup>th</sup> Muharram, 1438h